

THE Syn. 8. 60. 22
TOVCH-STONE
of Prayer. Gr 15. 37

Or

A true and profitable exposition of the Lords Prayer, according to the holy Hebrew of S. Mathews gospel: to which is prefixed certaine necessary circumstances to be observed in Prayer.

Also thereunto is annexed a Table shewing the agreement betweene the Lords prayer, and the ten commandments of Almighty God.

By T. S.

Whatsoever yee shall aske, if yee believe, yee shall receive it. Mat. 21. 22.

Oratio pia penetrat cœlum.

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THE
TWO
OF

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OF

126; 01

To the religious gentlemen *Maister* Robert

Bate, and *Maister* Edmund

Sleigh :

T. S. wisheth in this life the feare of
God, and in the life to come everlasting
rest with Iesus Christ.



Having compiled this little Treatise, at the motion of a private friend, most especiallie for his benefit and mine owne comfort, once an entrance being made into the matter : I found so manie good and profitable lessons, naturally to arise from this so excellent a subiect, being a most absolute forme of prayer, delivered by the blessed mouth of Christ our Saviour, vnto his disciples, at his instant request, I thought it could not, but be verie profitable to others, as I finding the meditation hereof so sweet vnto my selfe.

The Epistle

selfe. Now this serious cogitation was a strong moue vnto me, to publish that abroad, which I thought to keepe private to my selfe and to my friend, who first moued me to take in hand this taske, to which so much the rather I condescended: being instantly vrged therevnto, by some of my very friends, to whom I imparted the sight of this small worke: affirming that our knowledge should not be inclosed within the narrow bounds of our owne brest, but to be extended, as much as is possible, to the benefit of others. And although many vigilant watchmen ouer Christes flocke, and industrious labourers in his great harvest: haue taken great paines in the vnfoulding the mysteries of this most perfect platforme of prayer, without doubt to the benefit of the church) yet I know, it is not a thing superfluous (as it may seeme to some) but most necessarie in these times, to refresh the memorie of their learned labours. For although praier be a daily exercise amongst vs, yet the number is very small that know

to

Dedicatorie.

to performe this holy action with true sincerity . So that indeedo, that which should be a shield vnto them to defend from the assaults of our olde enemy : is a iust cause to make the Lord to vnſneath his two-edged sword against them. Some are so nouſled in securitie , that they offer vp the calues of their lippes , as *Caine* did his sacrifice, that is by hands of others, and thinke all is well , if they giue a consent with their voice to a generall prayer, although God knoweth, their hearts are wandering abroad at that instant ; others haue a zeale, but it is without vnderstanding , so that they know not how to pray aright, not to whom to pray as they ought; but like the *Athenians* , worship an vnknowne God, and others are so besotted with a blinde deuotion , that they thinke their prayers cannot be sanctified , vnlesse they be holyed with Popish reliques . All these things with many more duly considered, it is as cleare as the light, that it behoueth euery true Christian , (so farre as it shall please God to ennable him) to labor

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to remoue these impediments, And albeit I humbly acknowledge my selfe to be one of the meanest among my bretheren to vndergoe this labour, yet seeing it pleaseth the Lord, by weake meanes, to bring mighty things to passe, whereby his glory shineth the brighter. I was not discouraged to employ my small talent, which it hath pleased him to bestow on me, to the benefit of others, (I hope,) aswell as of my selfe. And as I wish it may be to the glory of God, and the vniuersall good of all, so more perticularly, to the comfort of you my very good friends and louing countrymen, whome I haue chosen, as patrons of my small worke, aswell to testifie my gratefull minde towardses you, as that by your protection it might the better be secured, from the malicious tongues of such as shall carpe against it: being fully resolved of your fauourable acceptance, because I know you are religious obseruers of this diuine exercise, and well instructed in the word of God, which is our true Pilot to direct our course aright. In the exposition

Dedicatorie.

position of this short, but most absolute and sweete prayer, of which our Sauour Christ Iesus, is the author, and therefore is vsually named the Lords prayer : I haue followed the Hebrew text, especially for three respects. First, because it is the natiue tongue of the Gospell, wherein this prayer was first penned : secondly, because more necessarie, more significant, and heauenly lessons are naturally to be learned from the holy Hebrew words, being considered by themselves, then from any other language. Thirdly, I was instigated to take this course by the examples of diuers famous and learned doctors, namely that learned and reuerend Doctor *Saint Ierome*, deuine *Theophilact*, *Simon Grineus*, and *Sebastian Munster*, and many others, both old and new writers, who follow the Hebrew text of this Gospell, and may be vnto me as strong defensiu Bulwarkes, against such as might happily impeach this maner of proceeding. But if it shall please God to reueale to any other a more expedite course, let him in Gods name, with

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with a good conscience vse his owne libertie; It shall suffice me amongst the rest to bring somewhat to the building of the Lords spirituall Temple, be it neuer so meane, so it doe serue for the edification thereof. But to auoide tediousnesse, fearing least I haue offended already in this respect, I commit you and all the rest of my louing friends and Country-men to the protection of the omnipotent, and onely wise God, and my labours whatsoeuer, to his good

blessing.

*Your Country-man most
humbly to commaund
T. S.*

To the godly and Christian Reader.



Or as much (gentle Reader) as nothing is more necessary and profitable to all Christians, yea more pleasing to God: then is the faithfull prayer of his elect. And because all in the church, haue not like measure of knowledge: to know eyther for what: or after what manner to pray, I haue thought it good for the benefit of such weake ones, to set forth this exposition of the Lordes prayer: which is the absolute forme of all holy prayers, the doctrines I haue drawne from the naturall meaning of the wordes, as they are set downe in the holy Hebrew of S. Mathewes gospell, vsing no curiositie in method: but handling euery word as it lyeth in order in the text, which is the plainest

To the Reader.

plainest, and easiest, for the capacity of the simpler sort, that can be: And for their better understanding how to pray, I haue prefixed certaine circumstances of prayer, which are seriously to be considered of euery one that will pray aright. Lastly to the end of the Lordes prayer, I haue added a table, shewing thee the agreement of the Lordes prayer with the ten commaundementes. And whereas in reading, thou shalt see this marke *¶*. At the beginning of any sentence, looke on the margent, and it sheweth thee the writer, from whence that sentence was borrowed: and because that some may thinke my enterprise bould, yea and this my doing to be altogether needelesse, in as much as I haue but busied my selfe, with that which my betters haue both learnedly taught, and writ: the which notwithstanding, we still continuing in our security, and carelesnesse, thinking in
our

To the Reader.

our prosperity, we shall neuer be cast
downe: putting farre from vs the euill
day, which amongst many, is the most
desperate disease to the soule, that can be.
Also considering with my selfe, the duty
I owe to God, remembring, how euery
one must giue an account how he hath
used his talent: yea religion bindeth me
to haue a louing care of the saluation of
my brethren, and the duty and loue I
beare to the church, wherein I liue, and
of which I am a member: these and ma-
ny more such like reasons, cause me to say,
the loue of God in Christ Iesus constraines
me to speake that I doe: and with the
Apostles in the Acts, I cannot chuse but
speake the things I haue heard and seene.
Neyther gentle reader, let this worke
seeme to thee superfluous, because some
learned haue entreated of the same mat-
ter before, we see by lamentable expe-
rience how soone their learned labours
are

To the Reader.

are forgot, and how seldome put in practise; therefore we cannot heare a good thing too often, nor learne it too well. And I beseech God for his sonnes sake to take the scales from our eyes, that our affections may be illuminated, and we being strengthened in the inner man: may the better discharge so waighty a duty as prayer is. Read this booke, (christian brother) with a single eye, not onely so much to know, as to practise: and to be penitent for that which hath bene amisse: and that humilisy, and meeknes, dwelling in thy soule, God may guide thy iudgement, and teach thee in his way: and that thou use this booke, no otherwise then it was meant, to thy good and comfort, which God grant vnto thee, Amen.

Psal. 25

Thy louing brother in Christ
Iesus Tho. S.

Quisquis amat Christum, sanctè componere vota,
Discas, Diabolum sic superare potes.
Ipse licet nobis minuetur vulnera Demon,
Sæpe precare Deum, vulnera nulla ferēs.
Contra nos tumide militantur praelia Gentes
Exitiumque parant, Perdere nemo potest.
Nam Deus exaudis iustorum tempore duro
Cum clamant gemitus, auxiliumque feret.
Corda lenate Deo, mundanas spernite curas,
Impediunt votum, pondere corda premunt,
Sanctificet que fides semper pia dicta precantis,
Hæc mentem sanctam redere sola solet.
Hæc iter ad vitam, hæc magni cæta Tonantis
Scandimus eloquio, Pax ubi sola manet.
Sintque manus pura nobis, sint pectora pura,
Sic Dominus precibus cuncta petita dabit.
Christus discipulos docuit pia verba referre,
Hoc docet exemplo, nos quoque verba pia.
Quis poterit Christi magna præconia laudis
Dicere pro meritis? dicere verno queat.
Qui monstrare viam voluit, qua culmina cæli
Scandimus, atque patri sacra referre suo.
Non pudeat sanctos sanctam didicisse loquelam,
Omnia nam sanctis obuia sunt precibus
Ut docuisti tuos olim mitissimè Christe
Discipulos,

*Discipulos, verbo nos quoque pascere tuo.
Tempora, concedas vita felicia nobis,
Sit tibi, sitque patri gloria lausque tuo.*

Oratio absque fide, est quasi corpus sine anima.
W. P.



To the secure and carelesse saith S. Iames.

Yee lust and haue not : because yee aske not,
Iam. 4. verse. 2.

To the lasciuious and carnall.

Yee aske and receiue not : because yee aske amisse.
verse 3.

To the regenerate Christian saith S. Iohn.

This is the assurance that we haue in him, that if
we aske any thing according to his will, he hea-
reth vs. *Iohn. 5. verse 14. 15.*

Before we crie will hee answere : and whilst wee
speake will he heare vs. *Isa. 65. vers. 24.*

3 Observations to praie aright.

*Eight lessons, or necessary obseruations,
to be learned of all, that will
pray aright.*



AS no exercises can
be wel performed,
without some cir-
cumstances & ob-
seruations necessa-
rylie thereto be-
longing: whether
we respect exercises of the body, or
of the minde. So prayer being an ex-
ercise ordained of God: then the
which nothing is more profitable,
can in no good measure on our part
be performed: without some ne-
cessary circumstances thereto be-
longing. The consideration where-
of

Observations to

To whom
we must
pray.

1. Circū-
stance.

Papists
in so do-
ing like
the A-
theni-
ans.

of, hath caused me, to place before
the Lordes prayer, these eight ne-
cessary circumstances, belonging to
prayer. The first whereof is, to
whom we must pray.

For as it is ridiculous to vter
much speech vnto them, who are
neither carefull, nor capable of that
we say: and as it is great simplicity,
for any to deliuer a supplication vn-
to the cooke, which pertaineth to
the king, so much more folly is it, for
any to pray vnto Angell or Saint,
seeing we may iustly doubt, whe-
ther they heare, or can giue vs what
we want. And if any so doe, he is as
blinde as the *Athenians*, to pray to
an vnknowne God. Therefore we
must pray to him, that is willing to
helpe vs, which also is intempre-
hensible in all places to heare vs, and
sufficient able to giue vs, els can-

not

pray aright.

not our prayers be made in faith. And if they be not in faith, the Apostle saith, whatsoeuer is not of faith is sinne. But prayer to Saints cannot be of faith: therefore such prayers are sinne: Againe we can pray to none, but to them we beleeue in. But we must beleeue onely in God: Therefore pray to him onely.

Our sauiours wordes, which ought to be without contradiction, teach vs that plainly.

Thou shalt worship the Lord thy God: and him onely shalt thou serue.

Mar. 4.

And that this is a part of Gods worship, and honour to be prayed vnto: heare what the Prophet saith in the person of God. *Call vpon me* and I will deliuer thee; and thou shalt glorifie me: and looke into the verse before, and thou shalt finde: he that

Psa. 50.

B

giues

Observations to

giues this commandement, is the most high and blessed Trinity.

The second Circumstance.

*We must
pray in
the name
of Christ.*

1. Tim.

2. 3.

1. Ioh.

2. 1.

Ioh. 16.

THe second obseruation is, to know through whom, or in whose name, to offer vp our praiers: and that is, in Christes name: so doth the Apostle Paule teache vs. *There is one God, and one mediator: betweene God and man, the man Christ Iesus.* And the Apostle Iohn saith, *if any man sinne, we haue an aduocate with the father, Iesus Christ the righteous.* And Christ him selfe hath witnessed, whatsoeuer we shall aske the father in his name, we shall receiue it. Therefore saith the blessed Apostle, we haue boldnes, and entrance, with confidence, through faith in him, that is in Christ, and not in any Angell or Saint.

The

pray aright-

ord: The third circumstance.

IN the third place, obserue for what to pray, of this doth Christ teach vs, in *Mathew* the sixt. Euen in the Lordes prayer, which is a true patterne for all holy prayers: whereof shall be spoken more at large in his place, In the meane time obserue this lesſon of *S. Paule*. I exhort (saith he) that prayers, and supplications, and intercessions, and giuing of thanks be made for all men: for kings, and all that be in authority; that we may leade a quiet & peaceable life, in all godlinesse and honesty. for this is good, and acceptable in the sight of God our Sauour. Wherefore with *Theophilaēt* I conclude this point: that he which asketh that which is not profitable for the soule, nor necessary for the body,

For
what to
pray.
Mat. 6

1. Tim.
2. 1.

Why we
must
pray for
Kings.

Theo:
on Luke
cha. 11.

Observations to

shall not be hard. For saith that holy father: with God, such are no petitions, if they aske, *Quæ non expediunt*, such things, as are neither necessary nor fit.

The fourth Circumstance.

THe fourth point to be considered, is the causes that mooue vs to prayer, and amongst many I will only name foure.

Psal. 50. First, because God hath commanded it. *Call vpon me, saith I EHOVAH.*
Mat. 7. *Aske, saith CHRIST.*

Secondly, the promise of God: *And I will deliuer thee, and yee shall receiue it.* Here is the promise of God, therefore said a writer well. *I Deus simul iussit orare, et promissit exaudire.*
Gulianus on
Mat. 6. God at once commanded to pray,
pa. 132. and he hath promised to heare perfectly or louingly.

Third.

pray aright.

Thirdly, the feeling of our owne
miseries: By the example of *David*
of *Iob*, of *Ionah*, also the Hebrew
word set downe by Saint *Mathew*.

VEATTEM KEN TITHPALLBLV.

Yee shall pray thus, the roote of which
worde is *PALAL*, which in the first
sence, or to speake according to the
Grammer, it is in the first, or light
coniugation, *to iudge*, and as here it
is, in the fourth coniugation, called
with Grammarians *HITHPAEL*, it
signifieth, *to iudge a mans selfe*, for
actio eiusdem in seipsum, is an action
of the same man vpon himselfe; so
it signifieth here in this place, as if
he should haue said, * *And yee shall*
iudge your selues thus, &c. For indeed,
no man can pray aright, except he
first iudge himselfe: and if he do so,
the Apostle telleth him he shall not
be iudged of the Lord. And here

3. *Mo-*
ine to
Prayer.
Psa. 4.2
Iob. 6.
Ionah. 2
Mat. 6.

* *For our*
Sauour
both lefe
vs a prai-
er wher-
by we
may
iudge our
selues,
our prai-
ers, and
all our
actions.

Observations to

Gulian-
duson
Mat. 6.
pa. 132.
*4. Mo-
tione to
prayer.

Ioh. 16.
Mar. 9.
Mat. 15
28.

Acts. 10

we may consider, the very ende of
prayer, *ut obediamus Deo et impetre-*
mus à deo : euen that we may obey
God, & obtaine by our requests frō
God, * & this may wel be considered
in the last motiue to praier: which is
the benefits we receiue by prayer.
The benefits are exceeding great,
and he most faithfull which hath
promised the same, which is Christ;
whatsoeuer you shall aske the father
in my name, ye shall receiue it (saith
our Sauour) what neede I to recite
here, how all the godly haue bene
deliuered by prayer, in their grea-
test dangers : how fathers haue had
their sonnes healed, the mothers
their daughters, Yea *Cornelius* had
Peter to cure his soule, a iust re-
prooffe is this his example to all se-
cure and lukewarme Christians, for
he delighted in prayer, before his
con-

pray aright.

conuerſion.

Abraham by prayer receiued a ſonne: an + *Iſaack* a ſonne of laughter, for God turned his mourning into ioy. For he meant becauſe he was childeleſſe as appeareth. *Gen. 15. 2.*

* Of p^{re} to laugh.

Anna prayed and had not onely a Sonne, but euen a Prophet of the higheſt: for ſhe begged him of God and therefore ſhee called his name **Shemuel* & alſo *Zachary* by his prayers obtained a ſonne in his old age, for by his prayers he found grace with God. Therefore he called his name **Iohn*. To conclude there is no ende of Gods mercy to a man replenished with prayer.

*^a Of ¹²⁸ to aſke.

1. Sam. 1.

20. & Luk. 1

* Of 13^m to ſhew mercy.

B 4

The

Observations to

The first Circumstance.

The
place
where.

Ma. 6. 5

Ioh. 4.

21. 23.

1. Tim.

2. 8.

Mat. 18

THE first lesson to be obserued is the place where to pray, the *Predicament ubi*, as *Logicians* call it, maketh much for the praise or dispraise of any thing, & therefore the *Pharisees* loved to stand in the market place and pray. But *Christians* haue another lesson, for *Christ* biddeth thee, enter into thy secret chamber, (not but that it is lawfull to pray any where.) For saith *Christ* to the *Samaritan* woman. The true worshippers, shall neither worship in *Jerusalem*, nor in this mount: but in spirit and truth, and the *Apostle Paul* saith, pray euery where, lifting vp pure handes with out wrath or doubting. For publique prayers, we haue *Christes* promise: when two or three are gathered together in

pray aright.

in my name, there am I in the midst
of them; and from this an ancient
father saith very well, *et propterea* Theo.
sepe precantes non accipimus, èd quod
mutua concordia caremus. And there-
fore oftentimes praying, we receiue
not, because we haue not brotherly
fellowship: for where there is loue,
consolation, piety, and religion:
there Christ doth not say, I will be,
but I am in the midst of them: but
for our priuate prayers, Christ tolde
vs, our secret chamber was the fit-
test, and he confirmed it vnto vs, by
his owne examples: as when he saide
to his disciples, sit you here, whilst I Mat. 26
go and pray yonder. Also whereas
he went vp into the Mountaine to
pray: from whence that reuerend
Archshop Theophilact, noteth thus
much, *oportet nos solitarios esse, et nullis*
rebus terrenis intendere orando: it be-
houeth

Observations to

hooueth vs to be solitarie, and to apply our mindes to no earthly matter, whilst we are in praying.

The sixth Observation from the predicament of time, when and how long to pray.

6. Circum-
stance.

Hof. 3

Luk. 18

Luk. 1

Dan. 5

OUr sauiour saith it must be continually, this continuance in prayer, will liuely set forth our faith and constancie in God: to wraastle with God as *Jacob* did, till wee haue a blessing, which must be obtained by the same manner, that this was, by weeping & praying, neither with the widow must we giue ouer, till our cause be heard; *Anna* continued in prayers night and day. And *Daniel* three times a day. How oft hath Christ prayed all night? and was it not for our sakes miserable sinners. There-

pray aright.

Therefore let vs watch one houre and not sleepe as *Peter* did, least we fall into temptation. Mat. 26

Seauently with what affections we must pray.

With zeale and seruencie, so 7. Circū-
saith *Paule*, be seruient in prai-
er. Also the Apostle *Iames*, *The pray-* stance.
er of a righteous man auayleth much if it Ro. 12.
be seruient. With the Publican wee Iam. 5
must knock our brest, and with *Da-*
uid say Lord enter not into Iudge- Psalms.
ment with thy seruant. With *Abra-* 133. 2.
ham pray vehemently, to cry with Ier. 14.
Jeremy our iniquities testifie against 7.
vs: with *Daniel*, *O Lord beare, O Lord* Dan. 9.
helpe, O Lord consider: and howsoe-
uer our affections are maruelously
dulled, by reason of the frailenesse Rom. 7.
of the flesh, yet to wil is present,
and

Observations to

Mat. 26

Rom. 8.
26.

*The ne-
cessity of
prayer.*

*8. Circū-
stance.*

1. 1. 1.

2. 1. 1.

3. 1. 1.

and the spirit will be willing though the flesh be weake, and this is our comfort, the spirit doth not onely teach vs what to aske, but maketh intercessions for vs, with sighes and groanes, which cannot be expressed.

The eight and last lesson, to learne to pray aright is the necessity of prayer.

FOr although this be the last, yet it is not the least: for this well considered will make vs diligent to learne all the former; I meane how necessary prayer is for all Christians, and especially for this last age of the world wherein we live: if we obserue but the time, it is in the last dayes, wherein Satans mallice is so much the more increased: by how much the more his time is diminished, the place

pray aright.

place wherein we liue, beeing the place where our enemy hath many and great partakers: the flesh & the diuell are two maine captaines, the world^{*} are the souldiers, which are seruant to both. If therefore we consider the pollicie of our arche enemy Satan: his rage, his watchfulnesse, his strength, yea the world, which are at his command: and on the other side, behold the flesh, which euer giueth vs battell at home, as also the frailenesse of our owne flesh, and weaknesse of our owne nature: how vn-able it is to withstand him, if these things were considered, they would keepe vs, not onely from sleeping in so great a ieopardy, but to bee watchfull, and call by prayer to God for mercy: (the which if we doe) wee shall make him and his great armie to fly. So saith *James* the

*We haue
3. continuall ene-
mies, the
world,
the flesh,
and the
diuill.
* I mean
the wic-
ked of
the world*

Observations to

the blessed Apostle, *Resist the Devil,*
and he will flye from thee. God giue vs
faith, and loue in him: so shall we be
more then conquerors.

1. Hea-
thens.

Thus louing brother thou seest,
First, who to pray vnto, not to
falle Gods, as Heathens doe.

2. Pa-
pists.

Secondly, by whom and through
whome, to offer vp our prayers, nei-
ther by the virgin *Mary*, or any saint
as the Papists doe.

3. Bala-
mists &
world-
lings.

Thirdly, what to pray for, not
with *Balaam*, altogether to set our
minde on money, nor with carna-
lists for worldly pleasure.

4. We
must
learne
this lesso-
n before
our pray-
ers can
be heard.

Fourthly, the causes that moue
vs to prayer, which is the very foun-
dation of prayer. From which mo-
tiue causes, we learne these lessons.

First to pray in obedience to
Gods commandement.

Secondly, with faith in his promises.

Third-

pray aright.

Thirdly, in humilitie of spirit : then shall we be sure to receaue a reward.

Fifthly, where to pray, not like *Jewes,* no where but in the temple : *Brownists.* nor like Brownists neuer in the temple, but pray thou without any superstitious conceit of the place, lifting vp pure hands to God.

Sixtly, when, and how long to pray, continually, not with temporisers to vse holy exercises, only when religion bringeth gaine & pleasure. *6. Temporisers.*

Seuenthly, with what affection to pray, not like our *Laodician* professors, who pray with such zeale, that they can say nothing, if you take their booke from them : else, when they read their prayer, they be halfe a sleepe before it be ended. *7. Laodiceans like professors.*

8. Not to liue idley as *Dauid* did. *8. Secure*
2. Sam. 11. 12. 3. nor to sleepe as *Jonah* *Christi-*
and *ans.*

Observations to pray aright.

and Peter did, *Math. 26. 40.* for Satan is watchfull, and goeth about seeking continually whome he may deuoure.

These obseruations I thought good to set downe for thy better vnderstanding of the Lords prayer, because therein, I purpose to be very brieft, setting downe such doctrines, as naturally arise from the true signification of the words in the text: the holy and ancient Fathers haue called it, *formula precationum*, the forme of prayers: and Logician say, *forma dat esse*.

And surely this holy Prayer is the patterne, whereby we may frame our prayers: and if they be not agreeable to this prayer, they be no lawfull prayers.

Forma
est per
quā res
est quod
est, in-
quit Rā:
in dial:

The

The holy prayer of

our Saviour.

Mathew 6. Chap.
verse, 9.

Our father which art in heauen,
halowed be thy name. Thy king-
dome come. Thy will be done as in
heauen so also in earth. Giue vs this
day our daylie, or continuall bread.
And forgive vs our debts, as we for-
give our debtors. And lead vs not into
temptation, but deliuer vs from euill
for thine is that kingdome, the power
and the glory, for euer and euer,
Amen.

Which prayer I deuide into
foure parts: into a preface,
in these wordes, *Our Father which*

C

art

An Exposition of the

art in heauen.

Secondly, into six petitions, where of three belong vnto God, and three vnto vs.

The three that belong vnto God, are in these wordes.

1. Halowed be thy name.
2. Thy kingdome come.
3. Thy will be done, as in heauen so also in earth.

The latter 3, which concerne vs are, 1. Giue vs this day our daylie or continuall bread. 2. And forgiue vs our debts as we forgiue our debtors. And lead vs not into temptation, but deliuer vs from euil. 3. Part into a conclusion, for thine is that kingdome, the power & the glory. 4. Part the seale of faith, Amen.

The first part of the praier, which is the preface, I deuide into 4. Branches.

First

Lords prayer.

First, that God is a father.

Secondly, that he is our father.

Thirdly, that he is.

Fourthly, the place which is heaven.

For the first, that God is a father, it needes no prooffe, the scriptures are so manifest, & we are bound by our Christian faith, to beleue that God is a father almighty, in this generall sence he is the father of good, and bad. But in a more peculiar sence, he is our father, both by creation & adoption, and this doth the Prophet tell the *Jewes*, and in them vs: that we ought not to repaie God, for so high & marvellous workes, with ingratitude. *Do ye for reward the Lord, O ye foolish people and unwise: is not he thy father that bought thee, and that made thee: also* *Isayah* saith, doubtlesse, thou art our
C 2 father

Deut.
32.6.

Isai. 63.
16.

An exposition of the

father though Abraham know vs not,
and Israel be ignorant of vs: yet thou
art our father, and our redeemer, thy
name is for ever.

Objection.

CHRIST calleth God, father: is he
therefore his father, as he is
ours?

Answer.

Nota.



NO: For he is our father by his
creating, and adopting vs in
Christ. But he is Christes father;
by eternall generation, he the na-
turall sonne of God: but wee by
grace. Therefore well did he euer
make this distinction. I thanke thee
O my father, for so hee is in the
most peculier manner. Also, where
he saith, I go to my father & your
father, & my God, and your God.
What

Lordes prayer.

What doth he teach, but that God is his father by eternall generation, and ours by adoption?

Now from this word *Father*, let vs learne fiue lessons.

First, let vs learne to pray in faith. For saith *Theophilact*, faith is the very foundation of prayer, and he goeth further, and saith. *Nisi enim crediderit homo, quod hoc quod petet accepturus est, in suam utilitatem, vana est oratio, quam facit.* Except a man belecue he shall receaue that which hee shall aske for his profit, that prayer which hee dooth make is vaine. The very worde in the originall which is * *Ab* of *Abah* to will, it sheweth, that God willeth our good. And what will a father deny his sonne, that is for his good, saith our Sauiour: yea saith the Lorde, can a

* The word Father, putteth vs in mind.
1. Of steadfastnes in his promises.
2. Of our loue.
3. Of our honoring him.
4. Of feare to his maiestie.
5. Of obedience & dutie.
Mat. 7. 7

An Exposition of the

woman forget her childe, and not haue compassion on the sonne of her wombe? though it could be, yet, will I not forget thee, saith the Eternall.

Secondly, it teacheth vs to haue a louing affection, when we come to appeare before a mercifull Father, and not as a seuerer Iudge, therefore saith *David*, (and with him let vs say,) *My soule thirsteth after the living God: when shall I come to appeare before the presence of God?*

Thirdly the name *Father*, teacheth vs honor. If I be your Father, (saith God,) where is my honor?

Fourthly, Feare, If yee call him Father, which without respect of persons, iudgeth euery man according to his workes: passe the time of your dwelling in feare.

Fifily,

Lords prayer.

Fiftly, obedience. *As obedient children fashion not your selues, to the former lustes of ignorance.*

1. Pet. 1.

4.

Lastly, this word *Father*: telleth our consciences, that God is appeased for our sinnes: and that Christ hath fully satisfied his fathers wrath for vs, & so we are not only friendes, but also coheires with Christ: & therefore the spirit boldneth vs to call God, (*Abba*) father: herein is the great loue, of our mercifull father, maruelously set forth euen in this, that when we were yet sinners, he sent his sonne to die for vs. How much more being iustified by his bloud, we shall be saued, and seeing he hath giuen vs Christ, how shall he not giue vs all things?

Rom. 5.

8. 9.

(*O Christian*) remember thy duty, God hath beene twise a father

Application.



C 4

to

An exposition of the

to thee : but thou not once worthy the name of a sonne.

Thus much of the first worde *Father*: now for the *AFFIX*, [*our*] I haue shewed before how God is our Father, both by creation and adoption. It followeth to set downe, what lessons wee may learne from this worde [*our*], which are in number foure.

1. *The use.* First, it teacheth vs charity: for loue seeketh not her owne, but we must seeke to edifie one another, to be like minded one towards another, to pray one for another. Therefore dooth Christ teach vs, to pray one for another, saying, *Our Father*, not *my Father*.

2. Secondly, it doth teach vs, to agree in faith and doctrine with our brethren.

Third.

Lords prayer.

Thirdly, it teacheth vs humility, to say with *Peter*, there is no respect of persons with God. And with *Paul*, there is neither *Jewe*, nor *Gracian*, bond, nor free, ma'e, nor female, but wee are all one in *Christ*. Therefore said *Iob*, *If I contemned the iudgement of my seruant, when he contended with me: what then shall I do, when God standeth vp and visiteth me? what then shall I answere?*

3.

Iob. 31.

13.

Lastly, it teacheth vs to beware of Sectes and Scismatickes, which haue indeed the spirite of *Babell*, saying, *I am holier then thee, stand from me*: or with the proud Pharisee, *I thanke thee Lord, I am not like this Publican.*

4.

The

**The third part of the
Preface.**

Which art.

FOR the first word, *Which* (SHĀ)
an abstract of A S H Ē R, the re-
latiue, of the roote of the verbe
A S H A R, of which commeth also
A S H R E : *Blessed , or blessings,*
giuing vs to vnderstand thus
much , that God is the fountaine
whence all blessings come . And
if we be blessed, it is by receiuing
it from God , for when God
and wee are relatiues . I meane
when we are his sonnes in Christ,
then doth he impart of his bles-
sings vnto vs, as A S H R E N Ē S V I
P E S H A N O, *Blessed is he whose sinne is
forgiuen.*

Psal. 32.
1.

Art

Lords prayer.

Art.

THIS word (*Art*) is not in the originall, but is necessarily vnderstood, and this adiunct of time in the Present-tense, yea in all tenses, agreeth to God euermore, as the learned well know. The letters in the name * *Iehouah* doe note to vs, as much, as *S. Iohn* in the Apocalips: *Which is, which was, and which is to come.* The Present, Preter-perfect, and the Future tense.

The consideration of this eternitie of God, strengtheneth vs in faith, if we obserue the Apostles words, all the promises of God in Christ, are *Yea, and Amen.* *With God there is no shadowe, nor variance of change: for whome he loueth, he loueth to the end.*

Iesus

n/m

Future.
Preterp.
Present.

Reuel. i.

14.

*Theo.
Beza in
Apoc. i.

Doctrin.

An Exposition of the

Iesus Christ yesterday, and to day, and the same is for euer.

Use.

Therfore of this is, that we should not wauer in faith, nor be inconstant in religion, but faithfull in all our promises, then haue we a blessing: for Christ saith, *be faithfull vnto death, and I will giue thee the crowne of life.*

In Heauen.

1.

AS, in the first word of this preface, we are taught that God is our father: therefore willing to heare vs. So in this last word (*heauen*) we are put in minde of his might, that he is able to helpe vs. (*Dauid saith*) *the Lord is great in Sim; he is high aboue all people.*

Psal. 99.

2.

Ioh. 10.

Christ saith, My father is greater then I, and none is able to take my sheepe

Lordes prayer.

*Sheepe out of his hands: therefore feare
not Satans subtiltie, nor his childrens
tirranie.*

Secondly, we must not admit 2.
any base, or earthly conceit of our
father in heauen: for the Prophet
Isaiab saith, Gods thoughts are not
our thoughts: neither are his wayes
our wayes. But as the heauens, are
higher then the earth: so are his
wayes, higher then our wayes.

Thirdly, the place heauen, must 3.
reach vs, that when we come to
speake to God by prayer: our
minde must not be drawne away
with earthly matters, or worldly
affaires: for we must consider that
we are in the presence of one, that
is so infinit in maiesty, that he fil-
leth both heauen and earth, yea
this glorious God, maketh the
thun-

An Exposition of the

Exo. 34.

8.

Psal. 95.

*Kneeling
soemly in
prayer.*

thunder to beat his command, and his voice breaketh the *Ceders of Libanus*. Therefore with *Moses* let vs bow downe to the earth when we worship, also with *Dauid* bow downe and kneele, and with great reuerence to God, let vs say, with the *Publican*. I am not worthy to looke vp to heauen. With *Dauid* let vs cry, I will lift vp my soule vnto thee.

Psa. 139

Whereas it is said (*Which art in heauen*) that doth not contradict the other place of scripture: where God saith, the heauen of heauens cannot containe me, how then will yee build a house for mee to dwell in? for Gods omnipotencie is euery where: so saith *Dauid*, whether shall I go from thy presence, if I take the winges of the
mor-

Lords prayer.

morning, and fly to the vttermost part of the world : yea in the deepe, and in hell, also there art thou. But as the soule is said to be in the head and heart : so Gods seate is in heauen, and that is as it were his † temple, saith an auncient father, yet is he resident in all places : euen as the soule is in all the parts of mans body, but hath chieftest seate in the head and hart: so God is in all places, but hath his temple, and doth most manifest his glory in heauen.

†Austin.

Lastlye, it comforteth the children of God, to thinke of heauen : seeing God hath promised that they shall be inheritours of so glorious a place, which Christ hath purchased for them. This made all the fathers to behaue themselues like strangers here, it made *Paule* say,

Use.

The last consideration of the word heauen.

Heb. 11

An Exposition of the

say, he had fought a good fight (though bitter to the flesh) because for this he, is layd vp for me a crowne of glory. Also in another place he saith, I suppose that all the afflictions of this life, are not worthy the ioyes, that shall be reuealed.

**Now follow the
petitions.**

Hallowed be thy name.

*1. Peti-
tion.*

WHich Petition hath two parts, principally to be considered as.

1. First, what is meant by the name of God, in this place.

2. Secondly, what it is to halow the same.

For the first, the glorious name of God, who can fully expresse what

What is his name, or what is his
sonnes name, saith *Agur* the sonne
of *Iakeh*. But it hath pleased the
Holy and Highest, to condescend
to our weake capacities, and in
mercy to call him selfe, by such
meanes: as either note to vs his
essence, as 1. *Jehouah*, 2. *Echieh*, 3. *Iah*,
or his presence and power, as,
4. *El*, 5. *Eloah*, 6. *Elohim*.

Pro. 30.

4.

Jehouah, denoteth vnto vs the
essence of God, euen, that one de-
uine Essence, which hath beene
from all Eternitie: is, and shall be,
without any change, for euer,
and for euer, the vse of this, is
handled before in the worde
Art.

nini

Echieh, is of the same roote that
Jehouah is, it signifieth, *I will be*,
The sonne of God being *Jehouah*,

nina

D

equall

An Exposition of the

Exod. 3.

14.

* Saith
Doctor
Forster.

equall to the father : appearing to *Moses*, saide vnto him, thou shalt go and tell the children of *Israell*, *I will be* hath sent me vnto you. Signifying indeed * that he it was, that was to be come man, who was promised to *Adam*, and their father *Abraham* : euen God, stronger then all the sonnes of *Adam*, who should breake the head of the serpent, and destroy him of his might.

This true *I E H O V A H* called himselfe *E H I E H* to *Moses*, but when he had taken our nature vnto him, and was constituted in the ministry, & worke of our redemption, then he that before said to the children of *Israell*, *I will be*, sayd

Iohn. 8.

17.

I am, Iohn 8. 17. Before *Abraham* was, *I am*. Yea as soone as hee had sayde to *Judas* and his company,

Lords prayer.

I am he.) They fell backward.
Therefore let me conclude this,
with this exhortation of our saui-
our to his Apostles, beleue yee
in GOD, beleue also in Iesus
Christ.

Iohn. 8.

58.

Ioh. 18.

5.

Ioh. 14.

1.2.

The third name, which de-
clareth the essence of God, is
IAH, an abstract of IEHOVAH:
signifying Christ humbled and
abased in the flesh.

And as EA sheweth the pre-
sence of God, in his might and
gouernement with ELOAH. So
doth IAH denote to vs the essence
of God, as well as IEHOVAH.

As you may reade in the 146.
Psal. In which the office of Christ
is very plainely set foorth : to
bee the Creator of the worlde,
and faithfull in his promises,
who feedeth the hungrye, re-

An exposition of the

releaseth prisoners, giueth sight to the blinde, raiseth the crooked, loueth the righteous, keepeth them that are destitute of worldly succour, releeueth fatherlesse and widdows: and ouerthroweth the way of the wicked. For he came to destroy sinne, and therefore *David* in this place saith further, blessed is he, that hath the God of *Iacob* for his helpe: and shutteth vp this *Psalme* with HALLE-
LV-IAH.

And that this is spoken of Christ: will more plainly appeare, when the new testament is compared with this *Psalme*. Euen the workes of Christ, which he did amongst the Iewes, as he himselfe said, if ye will not beleeue mee, because the Prophets beare witnessse of me: yet beleeue for the very workes sake.

Also

Lordes prayer.

Allo he saith, if I had not done workes amongst them, that no man could doe, then had they not sinne, but now are they without excuse.

Therefore when *Iohn Baptist*, sent his disciples to Christ: for the instructing of them in the faith of the true *Messiah*. Our sauiour had recourse to this, *146. psal.* and said, go tell *Iohn*: the blind see, the lame are made whole, the dead are raised vp, the deafe heare, the poore receiue the gospell, and blessed is he that is not offended in mee. And the children of God, which were deliuered from the bondage of sinne, the tyrannye of Sathan† and the Pope, by Christ: sing HALLELV-IAH, which is in English, prayse yee the eternall.

Luk. 7.
22.

* For he
was Sa-
rans in-
strument
to as-
fect the
church.

D 3

Let

An Exposition of the

The use.

יְהוָה
יְהוָה
נ' }
אֱלֹהִים
אֱלֹהִים

Let vs therefore in our prayers,
and in all our songes of reioycing:
also praise God for our deliue-
raunce, from the slavery of sinne
and Satan. And for our happye
deliuerance from Romish *Babell*:
God giuing vs free liberty, to
praise him in the congregation:
yea to pay the praises of God with
the Prophet *Dauid* in *psalme. 56. 12.*
Because hee hath deliuered our
life from death, and our feete
from falling, *prayed be I A H, A-*
men.

The three names of God, that
put vs in minde of his presence
and power be these, *E L*, *E L O A H*
and *E L O H I M*, which are all of
one signification: declaring to vs,
that our God is strong, against
whome, there is no resistance:
There

Lords prayer.

*Therefore what greater comfort
can a Christian haue then this:
*The Lorde is on my side, I will not
feare what man can doe vnto mee.
For the mighty God is my refuge,
euen the God of Iacob, is my de-
fence.*

* And what a terror is it to the
wicked, that God euen the strong
one, is against them, ready to send
them to vtter confusion when it
pleaseth him : bee they neuer so
strong and mighty here?

Therfore a little, is better to the
Godlye : then much spoyles,
and the great wealth of the wic-
ked. For they stand in slippery
places.

ELOHIM, also importeth the tri-
nity, when it is either ioyned with
a verbe of the singuler number,

D 4

as

אֱלֹהִים
פֹּרְטִיס
וִּיכְתֹּר
Fortis
victor.

* Conso-
lation to
the chil-
dren of
God.

* God is
terrible
to the
wicked.

Elohim
the plural
of Elo-
ah:

An exposition of the

When it
saith the
Trinitie.

as Gen. 1. In the beginning, Gods, he
made heauen and earth. And E L O
H I M he sayd, Let there be light.

And againe, E L O H I M said, Let
us make man: with many such like
places, as Deuter. 32. Exod. 8. and
when this Nowne Plurall is ioy-
ned with a Relatiue singular, as
Iosu. 3. 2. but most liuely doth the
33. Chapter and 7. verse of Genesis,
expresse the Trinitie. And Iacob
butt sheweth an Alter; and called the
name of the place E L U B E T H E L,
because, (saith he) K I S H A M
N I E L V B L A V H A E L O H I M.

Quia reuelati sunt ad eum dij, be-
cause Gods were there reuealed
vnto him: where it importeth the
Trinitie, and most liuely sheweth
the three persons in the Deity.

In how
many di-
uers sen-

as Gen. 1. In the beginning, Gods, he
made heauen and earth. And E L O
H I M he sayd, Let there be light.
And againe, E L O H I M said, Let
us make man: with many such like
places, as Deuter. 32. Exod. 8. and
when this Nowne Plurall is ioy-
ned with a Relatiue singular, as
Iosu. 3. 2. but most liuely doth the
33. Chapter and 7. verse of Genesis,
expresse the Trinitie. And Iacob
butt sheweth an Alter; and called the
name of the place E L U B E T H E L,
because, (saith he) K I S H A M
N I E L V B L A V H A E L O H I M.
Quia reuelati sunt ad eum dij, be-
cause Gods were there reuealed
vnto him: where it importeth the
Trinitie, and most liuely sheweth
the three persons in the Deity.

First, E L O H I M importeth the
Trinitie, as Gen. 1. Iosu. 24. Gen. 33. 7.

Second-

Lords prayer.

Secondly, this name is giuen to false Gods, as *Deut. 3. 7.*

Thirdly, to men in office, as *Deut. 1.* Also where God saith to *Moses, I haue made thee Pharaohs God.*

Fourthly, to Angels, as *Psal. 8.*

GOD, also calleth himselfe **SHADDI**, which signifieth Omnipotent, *Al-sufficient*. Some learned deriue this word of **SHAIL**, which in the Hebrew tongue signifieth *a womans Brest, or Pap*: teaching vs thus much: that as the mother doth nourish and cherish, her young childe, by the milke of her breasts: Euen so doth the Lord his children, with his grace and louing kindnesse.

* Other learned say, it is a compound word of **SH**, the Relatiue,

cest this
worde is
used in
the scrip-
ture.

170
God v-
seth this
name for
the streng-
thning of
his chil-
dren in
faith and
obediencie
as, *Gen.*
17.
Gen. 28

* *S. Ie-
rom.*

An Exposition of the

John. 1.

14. 16.

Tim: 6.

17.

Act. 17

24-5.

6. 7.

1. Cor.

6.

tiue, and DAI, which signifieth aboundancy, sufficiencie, and plentie, for he not onely aboundeth with all good things himselfe: but also giueth abundantly to all. For of his fulnesse wee receiue grace for grace. And therefore the Apostle *Paul*, willeth men not to trust in vncertaine riches: but in God that giueth abundantly to all. Yea, this word S H A D D A I doth not only signifie, that God is Almighty and Al-sufficient, but that he affecteth all things in all creatures, to which sence, Saint *Paul* alludes, when he saith, *God that made the worlde, and all things that are therein, seeing that he is Lorde of Heauen and Earth: dwelleth not in temples made with hands, neither is worshipped with mens hands, as though he needed any thing,*
see.

Lords prayer.

seeing he giueth to all, breath, and life, and all things. And hath made of one bloud, all mankinde, to dwell on all the face of the earth. And hath assigned the times, which were ordained before: and bounds of their habitations, that they should seeke the Lorde: if so be they might haue groped after him, and founde him, though doubtlesse hee is not farre from euery one of vs. For in him wee liue, and mooue, and haue our being.

Also the Apostle saith to the Church of Corinth, there are diuersities of operations: But God is the same that worketh all in all.

And in the same chapter, hauing repeated diuerse and sundrye giftes, hee saith, all these things worketh euen the selfe same spirit.

An Exposition of the

spirit distributing to euery man,
seuerally as he will : for of his pro-
vidence, wisdom and bounty,
all men and creatures in the world,
haue their being, moouing, and
liuing, receiuing all from his eter-
nall treasury. These and such like
names, bring most heauenly con-
templation, yea and consolation,
to the children of God, who are
desirous to know their fathers
name : so farre forth as he is wil-
ling it shall be knowne, and as he
hath reuealed it vnto vs, in his
word. Many and most singuler (for
heauenly comfort,) are the attri-
butes of God, in the scriptures : as
Iust, mercifull, prudent, wise, true,
and holy : these and many such
like, shew the properties that be
in God. Which dooth not onely
comfort vs in affliction, but also
leade

Lordes prayer.

leade forward, our affections to-
wardes perfection. Therefore,
these names are not to be vsed of
vs at our pleasure: but with all re-
uerence, least in steade of hallow-
ing, we prophaine the name of
God; But alas, we stay not in this
sinne: but euen many times, blas-
pheme the name of God. Sure-
ly, such as remaine in this despe-
rate sinne, cannot haue any assu-
rance, that, that which they pray
for, shall be granted.

For Godly his Prophets hath
sayd, hee will not here the praier
of such. Yea, those that be scor-
ners of God, and his word, hath
God said, they shall call vpon me,
when affliction, and anguish shall
fall on them: but I will not an-
swere. Also against wayne bab-
lers, hath the Lorde sayde, that
when

Ier. 17.

16.

Ezek. 8.

18.

Prou. 1.

28.

Pro. 15.

29.

An Exposition of the

when they crye he will be a farre of.
Pro.15.29. How much more then,
when the blasphemers cryeth: for
blasphemers are farre from a bles-
sing, when they call to God, be-
cause they delighte in cursing,
and indeede that is their portion
from the Lord, *Zach.5.13.4.* euen
curses and woes a whole booke
full, and the Wise man saith thus,
Ecccl.23.9.

Ecccl.23

9.

Also

Exo.20.

7.

cha. 27.

15.

Math.5.

33.

Accustome not thy selfe to swea-
ring: (for therein is many falles.)
neither take for custome the na-
ming of the holy one: (for thou
shalt not be vnpunished for such
things.)

For as a seruant which is often
punished cannot be without some
scar, so he that sweareth, & nameth
God continually, shal not be fault-
lesse, and a man that vseth much
swea-

Lords prayer.

swearing, shall be filled with wickednesse, and the plague shall neuer go from his house: when he shall offend, his fault shall be vpon him, and if he knowledg not his sinne, he maketh a double offence: Yea, if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues. Thinke vpon this, yee that vse swearing: and learne to halow Gods name, els yee but mock God, in saying (halowed be thy name) and yet profane his sacred name: bind not two sinnes together for euen in one shalt thou not go vnpunished.

And here in this petition by *name*, I vnderstand the power of God, as to cast out deuils in the name of Christ: it was to do it in the power and vertue of Christ.

Also,

*What is
here vn-
derstood
by name.*

An Exposition of the

Also, where the Apostle saith, *At the name of Iesus every knee shall bow, &c.* is meant that every creature shall be subject to the power of Christ. Therefore we will conclude that man blessed, whose strength is *Iehonah* * *For the name of the Lord, is a strong tower, the righteous runne to it and are exalted.*

* Prou:
18.20.

*What is
meant by
halowing
the name
of God in
this place*

Sebus:
Mun.

Secondly, note whereas we say halowed be thy name. We do not meane that God, or his name, is vnholly in it selfe: but as it is said of wisdom which is most iust, that shee is iustified of her children: (because they so account his, and acknowledge her:) so heere meane wee that by the halowing of Gods name, that hee would graunt vs to confesse, acknowledge, honour, and obey this holyc name of his, and this

this is the halowing of the name
of God.

First therefore wee learne from *The use.*
hence, that both by faith & obedi-
ence, in knowledge & practise, we
must sanctifie the name of God.

Also, with soule and body, in
word and thought, whatsoever
yee doe in word or deede, do all
to the glory of God, saith *Paul.*

Secondly, let vs take heede, that
whatsoever we aske, it may bee to
Gods glory, and that we preferre
the glory of God, before any other
thing in the world whatsoever, and
then haue we promise to be heard.

The 2. petition.

Let thy Kingdome come.

THe kingdome of God is three-
fold.

E

1. His

An Exposition of the

1. His kingdome of power.

2. His kingdome of grace.

3. His kingdome of glory.

For the first, that is his kingdome of power, whereby he causeth all his creatures to serue him as well bad as good, that is not meant in this place; for God will neuer lessen and take away this his authority: Therefore saith the *Psalmist*, whatsoeuer it pleased the Lord, that did he in heaven, in earth, in the sea, and in all deepes. But in this place we meane the kingdome of grace, that God would raigne in our hartes, & that he would put to flight, all our old sinnes, both originall, and actuall: that our bodyes might be prepared fit temples for the holy ghost, for this kingdome is neither meat, nor drinke: but righteousnesse,
peace,

Lords prayer.

peace, and ioy in the holye ghost.
For this kingdome, comes not by
obseruation, but it must be consi-
dered within. And saith that god-
lye Father *Theophilaot*. *Nam si*
quempiam videris, quasi absque carne
viuere vitam Euangelicam, an non
diceres, quod regnum celorum iam
habet? for if thou shalt see any man
to liue an Euangelicall life, as be-
ing not in the flesh, wilt thou not
say, that he hath already the king-
dome of God?

And in another place he saith,
to beleeeue aright, and to walke ac-
cordingly, is called to be worthy
our vocation, which is indeede to
be subiects of this kingdome. And
the same author saith, on *Mat. chap.*
23. vppon these wordes, *the Scribes*
and the Pharises would neither enter
into the kingdō of God nor suffer other,

An exposition of the

It is, saith he, they would neither beleeue in Christ, nor yet suffer others that would. In this petition therefore wee pray, that God would raigne in our hearts, by a true and a liuely faith. And if we vnfaignedlie beleeue, we haue the promises of this life, and of that, which is to come. For saith Christ: *Seeke first the kingdome of God, and the righteousness thereof, and all other things shall be cast vnto you.* Also note, that in this petition, we pray for the meanes to beget faith, which is preaching, also for the right vse of the Sacraments, which is a meanes to strengthen our faith: and godlie Magistrates, for to keepe the
* body in order: and how can any good Christian, but remember our good Prince in his prayers. Praising God for her, and praying him

* Which
is the
Church.

Lords prayer.

him to prolong her dayes , to
raigne long amongst vs here, and
after this life, with God for euer.

The third kingdome, is the
kingdome of glorie, the state of
happinesse after this life, which
we in deed pray for in this petiti-
on, but it is mediately, as being
first, members of the kingdome of
grace : for whome God rules, Rom. 8.
them he sanctifieth, and whome
hee sanctifieth, them also he iusti-
fieth, and whome he iustifieth,
them also he will glorifie.

Application.

But alas , what shall we say, by
such as haue such wauering and
vnstedfastnesse in religion : can
they pray in hope to be heard?
Surely no , for seeing they haue
E 3. deligh-

An Exposition of the

Ier. 14.
10. 11.

delighted to wander, saith the Lord, and have not refrained their secte: therefore when they fast, I will not heare their crie: and when they offer burnt offrings, and oblations, I will not accept them. Therefore purge your hearts, yee waucering minded men, else are yee not subiects of this kingdome: the admission wherevnto is by faith: and if yee be not subiects, God taketh you for his enemies, against whome he will execute a heauey iudgement. Luk.

Luk. 19.
27.

19. 2. 7. Bring hether those mine enemies, that would not I should raigne ouer them, and slaye them before me.

Psa. 50.
22.

Oh consider this, yee that forget God,) Least I teare you in peeces, and there be none that can deliuer you, saith the Eternall. But he that offereth praises, shall glorifie me, and to him

Lords prayer.

*him that disposed his way aright:
will I shewe the saluation of God.*

The 3. petition.

*Thy will be done, as in heauen,
so also in earth.*

THIS petition rightly, and fairly,
agreeth with the former: for
in the other, we pray that GOD
may rule our hearts to belecue,
which cannot be, if we be vnwil-
ling to doe the will of God our
heauenly Father. Therefore ap-
plic wee pray in the next place, for
the effects of faith, obedience to
Gods lawes, in these wordes, *Thy
will be done.*

Which petition hath two prin-
cipall parts, that is:

An exposition of the

First, what the will of God is,

Secondly, that is not enough to know the same, but to doe it.

For the first, the will of God we pray may be done, is his reuealed will in his word. This teacheth vs how precious knowledge is, and that it is a great meanes to make vs able: in some good measure to doe Gods will, for first we must know, what is to be done, before we can doe it.

Secondly, it teacheth, that wee must not do our owne wils, eyther in prayer, or in any matter of religion. For God will be prayed vnto, and serued, as he hath commanded in his word, and therefore hee saith, obedience is better then sacrifice. Wherefore, let vs looke to our feete, before we come to pray: least we offer the sacrifice of fooles:
and

Lords prayer.

and let vs learne the will of God. This faith Christ, is the will of God, to beleefe in him, whome he hath sent, and the Apostle *Paule* saith.

This is the will of God, euen our sanctification. So that here we see, that faith and a holy life, are ioyned together, God requiring the one, of him that hath the other: for indeed they be Relatiues, and *S. Iames* saith, *faith that is without workes, is dead.* Yea our sauour saith, not euery one, that saith Lord, Lord, shall enter into the kingdome of heaven: but he that doth the will of my father, which is in heaven. Therefore, whosoever is truly iustified, is in some good measure sanctified: and indeede, faith can no more be without good workes, then fire can be with-

An Exposition of the

without heate,

The use

First, we learne to aske nothing in our prayers, which is not agreeable to Gods word.

Secondly, we learne to take all crosses patiently: that with Christ we may say, not my will, but thine (O father) be fulfilled.

Lastly, we are here taught, to strue towards perfection, for Gods children haue an earnest desire to doe his will. And with *Dauid* to say, it is written, (O Lord) in the volume of thy booke, that I shall doe thy will, O God, and loe I come.

Appli-

Lords prayer.

Application.

SVch therefore, as despise know-
ledge, and set light by the word
of God: their prayers will God
despise, for such the Prophet *Za-
chary* as God cried to them: and they
would not here, so when they cry
he will not here them.

Zach. 7.
13.

But where the worde of the
Lord is imbrased: there the Lord
is nigh to vs in all that wee call
vpon him for. Yea they that
keepe Gods commaundements,
receiue whatsoeuer they aske, but
as for such, as haue no care to doe
Gods will, the Lord is farre from
them.

Deut. 4.
7.

1. Ioh. 3
21.

Therefore (ô man,) if thou woul-
dest that God should here thy prai-
er, when thou callest vpon him:
here

Pro. 15.
29.

An Exposition of the

Pro. 35.
13.

heare thou the Lorde, and amend
thy wayes: when by his good spi-
rit he calleth vnto thee, els thy
prayer is vaine babling.

The second part of
this petition:

*As in heauen so also in
earth.*

THis saith one, is no otherwise,
but as the Angels serue thee in
heauen: euen so should we serue
thee in earth, with all alacritie and
willingnesse, in all humility and
faithfulnesse. And howsoeuer no
Christian can performe such obe-
dience in this life: yet this petition
teacheth, that we ought to haue a
desire so to do.

From

Lords prayer.

From the consideration of these things we learne three profitable lessons.

First that God ought to raigne here in our hartes on earth, as well as hee doth in heauen, but seeing it is not so: how ought we to bee humbled, and cast downe in our selues, when we consider how disobedient we haue beene, to the will of our heavenly father.

Secondly, it ought to mooue vs, to all possible thankfulnessse, for our redemption, when wee consider this example of the Angels, who were but once created, but we miserable sinners put God to a new worke, to redeeme vs by the blood of his owne sonne.

Lastly it teacheth vs that we ought to loue God, more then the Angels: in as much as wee haue
put

An Exposition of the

Luke. 7.

put him to a greater busines, and haue receiued greater mercies then they: and they which haue much forgiven them, ought to loue much.

Application.

BEhold thy duty (ô man) consider but the Angels: the scriptures describe them to haue six wings, two to couer their face, by which they signifie to vs, that they are not able to looke into the depth of Gods counsailes, they haue two also to couer their feete, shewing their owne insufficiencie, and vnworthynesse, to serue so glorious a God, yet haue they two wings also about their hart, to signifie vnto vs, that with hearty obedience, they do the will of God.

There.

Lords prayer.

Therefore, o sinfull man, looke to
the heauens, and behold the An-
gels, looke into the firmament,
behold the Sunne, the Moone, &
the starres, yea in the earth also be-
hold, times and seasons, all these
obay Gods will. Therefore o man-
kinde for whose sake these were
created, and for whose sake God,
equall to the father, thought it no
scorne to take vnto him our na-
ture, and to be our brother accord-
ing to the flesh, that hee might
condempne sinne in the flesh: let
vs not therefore walke after the
flesh, but let our conuersation be
in heauen: whether our eldest
brother is gone before vs, that in
his time we may be with our head
Christ Iesus, Amen.

Give

The 4. petition.

Give vs this day our dayly or
continall Bread.

O praise the Lord of Lords, for his
mercie endureth for ever, which gi-
ueth foode to all flesh, for his mercie
endureth for ever, Psal. 136. 2. 25.

Bread.

THis word *Bread*, is tooke in di-
uers senses in the Scriptures:
whereof there are five principall.

1. First, it is taken for bread pro-
perly; as Gen. 14. 18. Exod. 25. 30.
Prov. 28. 19.

2. Secondly, for bread come,
as Gen. 47. 15. Iob. 28. 5.

3. Thirdly, it is neither tooke
for

Lords prayer.

for bread nor come, but for *Manna* Exo. 16. 15. *Behold I will raine to you bread frō heauen.* Also Psal. 105. 40. *he satisfied them with bread from heauen:*) which *Manna* was a figure of Christ, who is the true bread of heauen, and many of the ancient fathers vnderstand by *Bread* in this petitiō, *Christ*, who is the true bread of life: whom we are to desire, and pray for, before all other things.

4. Fourthly, it is tooke for sacrifices. *Leuit. 3. 11. Mal. 1. 7.*

5. Lastly, it is taken generally, for all things necessary for this life, as *Gen. 3. 19. In the sweat of thy face, shalt thou eate thy bread:* That is thou shalt get thy liuing. Also in *Psal. 38. 25. Which giueth food to all flesh.* Also *Pro. 30. 8. * Feed me with food conuenient for me.*

So likewise in this petition, we

What is meant by bread in this petition.

** So doth Tremelius vnderstand it in his Hebrew catechisme.*

An exposition of the

Bucer in
Mat. 6.
pag. 62.

vnderstand saith Bucer, *Victum quibuscunque vita praesens opus habet*: all things that be necessary for this life, from which word wee may consider, the bountifull liberallitie of God, towards all his creatures, but more especially towards man: for whom he both careth and provideth. And therefore the Apostle in the 1. Tim, 6. saith: *Trust not in uncertaine riches, but in God that giueth to all abundantly.*

* Riches
are not
ours properly,
but lent vs,
and wee
are stewards
of them, &
must giue
accounts
for them.

Secondly, this word *Our bread*, doth not import that it is ours by * desert, but being got with a good conscience: not by defrauding of our brother any way, that so we may eat our owne bread. The which cannot be, except we liue in a lawfull calling. Oh thou that hast no calling, or an vnlawfull calling.

Lords prayer.

calling, how canst thou say this petition? Let gamesters, and such as haue no lawfull calling, consider, in what state they stand in, and let them (saith the Apostle,) rather labour with their hands, for *he that will not labour, let him not eat.*

*Our continuall or dayly
Bread.*

By this word *continuall or daylye Bread*, I gather these lessons.

1. First, that none must aske riches, or any other thing to satisfie the flesh withall; for because *Salomon* did neither aske riches, honor, nor long life but wisdom: therefore the Lord gaue them al to him. So that the like was not vnto *Salomon*, before nor since, for wisdom, riches, and honor.

*2. Chro.
1. 12.*

2. Secondly, it teacheth vs, that
F 2 euery

An Exposition of the

euery day we must come to God by prayer.

3. Thirdly, these words (*daily bread*) or as in *Luk. 11. (Bread for the day.)* It teacheth vs this lesson, not to haue any mistrustfulnesse of Gods promises, nor vse no vnlawfull meanes to get our liuing, seeing the Lord is faithfull, that hath said, *I will not leaue thee, nor forsake thee.* Yea the scriptures say, *cast your care vpon God, for he careth for you:* and knoweth whereof yee haue neede before ye aske. Neither will he that clotheth the Lillies, & feedeth Rauens, suffer any of his to want their food. For if God cloath the grasse of the field, which to day flourisheth, and to morrow is cut downe, Then much more will he man: whome he hath so dearly loued, and so dearly bought. And this

Heb. 11

Math. 6.

Lords prayer.

this made *Dauid* say: *The Lions shal
be hunger bit: but those that feare
God, shall lacke nothing.* Beleeue we
not this (O we of little faith,) are
we like the *Israelites* in the wilder-
nesse, to tempte God? or are we as
incredulous, as the Prince that told
the Prophet, though God should
make wonders in heauen, yet that
great dearth could not be turned
into such a plentie, as God by his
Prophet tolde it should be? And
surely infidelitie and vnthankful-
nesse, is the cause of all wante.
Therefore if we would want no-
thing, let vs trust God (ô we of lit-
tle faith,) then, *fides Famem non ti-
met*: Faith feareth not Dearth.

Giue.

So the word in the *originall*, sig-
nifieth *to giue, or bestow freely.*

F 3

From

Psal. 34.

2. Kings
7. 17.

Gen. 3.
20.

Psa. 4. 7.

An exposition of the

Pro. 23.

26.

Pl. 104.

Gen. 43

14

Isa. 9. 6.

From which, we learne these lessons.

First, that all we haue, commeth from God, and therefore whether we haue little or much: we must giue him praise for the same.

Secondly, that man may royle and labour, and if God giue not a blessing all is in vaine, for saith *Dauid, promotion is neither from the east nor from the west: but of the Lord.* Therefore (ô rich man,) seeing thou hast nothing of thy selfe: but all that thou hast, thou hast receiued, boast not of it, as if thou hadst not receiued it, neither be thou proud, of that which is not thine owne.

To vs.

BY this, we learne euery one, to seeke anothers good, and eue-

ry

Lordes prayer.

ry man to pray for the good of his brother. Not like *Ahab*, neuer to be at rest, till we haue got *Naboths vineyard*. But with *Iob*, not to eat our morselles alone, but the fatherlesse to eate with vs: neither to see any perish for want of clothing, but to couer them, that whē the Lorde shall call vs to account for these earthly riches: we may be found faithfull stewards. & hauing beene faithfull in small matters, he may make vs rulers ouer greater: saying wel done, faithfull seruāts & true, enter into your maisters ioy.

Application.

BVt what shall a man say to these last dayes, wherein charity is waxed cold, & men do not relieue, but reuile the poore members of Christ, shall such men bee heard,

F 4.

when

Iob. 31.
19.

* The
old Pro-
uerbe. e-
uery mā
for him-
selfe, but
true dis-
ciple
teacheth,
one for
another,
and God
for vs all.

An Exposition of the

when they pray? or doe they vnderstand what they pray when they say (*Giue vs*) and yet are for no man but themselues? Surely these men are no better, then mockers of this heauenly prayer, and therefore, bootelesse is it for them to call vpon the Lord: For *Salomon* hath told them, they shall not be hard † yea and he that iniureth the poore, doth as one, that sacrificeth the sonne before the fathers eyes. Therefore, if any would haue his prayers hard of God, to whome he is a begger: let him shew mercy here to his brother. That with hart, as well as with tongue, he may say this petition, least there be iudgement mercilesse, to him that sheweth no mercy: otherwise make they neuer so faire a shew of religion, all is hipocrisie.

And

Pro. 21.

13.

* Eccle.

34. 21.

Iam. 2.

13.

Lords prayer.

*And God will not here the prayers
of hipocrites, Iob. 27. 9. Wherefore
(ô rich men) here the counsaile of
Daniel: Breake of your sinnes by righ-
teousnesse, and your iniquities, by mer-
cy towards the poore: and let there
be a healing of this errour.*

Dan. 4.
24.

The 5. petition.

*And forgine vs our debts, euen
as we forgine our
debtors.*

LET vs consider, that this follo-
weth the other petition very
fitly, for in the former we begge
foode of God, to the end our life
might be preserued: in this we beg
remissiõ of sins, that we may liue in
God. In the former we aske those
things which concerne this life:
but

An Exposition of the

but in these two latter, those things which concerne vs here-after. These petitions as all the former, are grounded on Gods promises, if we haue a repenting hart. *Their iniquities (saith GOD) I will forgiue, and remember their sinnes no more.*

Ier. 31.
34.

Selach
signifieth
freely to
forgiue,

as 1. Ki.

8. 36.

Psa. 103

2.

Psal. 86.

& 130. 4

Rom. 3.

14.

Rom. 9.

11.

Rom.

11. 6.

Forgiue.

THE First word of this petition which is *forgiue*, teacheth vs, that we are saued & imputed righteous through faith in *Christ* only, and without any of our own good workes, for with *Paule*, we are iustified freely by faith, not of workes, also, we haue the *forgiueneſſe* of our sins through his rich grace: for by grace are we saued through faith, not of our selues, it is the gift of god. Thus was

Mary

Lords prayer.

Mary, Peter, and the publican saued,
yea, all are saued by grace. This
must teach vs humility, and not to
say, I thanke thee, ô Lord I am not
like this publican: but to say with
Paule, † Christ Iesus came into the
world to saue sinners: of whom I am
chiefe, and then if we humble our
selues, God will exalt vs.

Secondly, the word, (forgiue)
teacheth vs, that we ought to con-
fesse our sinnes to God: that so we
may finde mercy, for Dauid saide
whilst I helde my tongue my bones
consumed. Therefore he confessed
to the Lord his owne wickednes
against himselfe, and he forgauē
the wickednes of his sinnes: & Iob
saith, though God should kill me, yet
wil I trust in him, & I will reprove my
wayes in his sight. Also wise Salomon
giues vs this lesson, he that hideth
his

† But pa-
pists that
say they
cā merit
heauen
are the
successors
of the
proud
Pharises,
and Pub-
licans
shall be
iustified
before
them.

2. Doct.
Psal. 32.

Iob. 13.
15.

An Exposition of the

his finnes, shall not prosper, but he that confesseth and forsaketh them, he shall haue mercy. Iust *Iob*, confessed his finnes, so did *Dauid* and the prodigall sonne, also the *Publican* and the *theife* on the crosse.

Thus by these examples we see that confession of finnes, must go before remission. If thy sinne be priuate, then confession to God, may be priuate, but if it be publique, then must there bee publique confession, that the Church may take notice of thy true contrition.

3. Doct.

Thirdly, it teacheth vs the great patience of God, in not confounding of vs when we haue first sinned, but suffering vs so long, and giuing vs space to repent. This patience of God saith *Saint Peter*, should leade vs to repentance,
and

Lords prayer.

and not to say with the foole, *tush*
God seeth it not. The Prophet *David*
saith, *the Lord is full of mercy, and of*
great goodnes, but he also saith, *if a*
man will not turne, he will bend his
bow and whet his sworde. And the
longer hee deferreth his punish-
ment, the higher he heaueth his
hand, the greater will the blow
bee.

Therefore though God haue
but a leaden heele: yet hath he
an *Iron scepter.* Thus much of the
first word *forgiue.* Psal. 2.

Vs, or to vs.

BY this word (*vs,*) we are taught
to pray for the saluation of our
brethren, yea of all, if it were Gods
will, by the example of *Saint Paule,*
who could haue wished to haue
beeene

An Exposition of the

beene seperate from God, for his countrie mens sake the *Iewes*. But few go so farre with *Paule*, for if they wish their friendes any thing, it is rather worldly wealth, honor, and dignity, then the forgiuenesse of sinnes, and increase of spirituall graces, forgetting *Christ* his wordes, *what will it profit a man to winne the whole world, and to lose his owne soule?* but this is the frailenes of our flesh, and sinnefull nature, to be more prone to earth'y profits, then feruently to desire, heauenly blessings.

our debts.

*Breach
of the
lawe is
debt,
which is
our sins.*

INderde sinnes are rightly our debtes. Which make vs indebted vnto God by transgression of his diuine law. Alas, goodnesse was
once

Lords prayer.

once ours, but we in our first parents lost the very will of dooing well, how much more the power to do well. So that God now saith, *the thoughts of mans heart are altogether euill.* Therefore sinnes are rightly ours now indeed. The blessed Apostle Saint James, sheweth this, where he prooued that God tempteth none to doe euill, but all such temptations are of our selues, and he saith further, *whence are wars, sedition and enuyings, are they not euen of your selues?* yea the Apostle Paule, that chosen vessell, could say, *I know in me, (that is in my selfe) dwelleth no good thing, and howsoeuer to will is present with me, yet I finde by the law of God, that I do that which I should not doe.*

Gen. 6.

Rom. 8.

The confession of Paule differeth from the pretended Catholique.

Debts.

An Exposition of the

Debts.

Well may our finnes, the breach of the law, be called Debts: telling vs of our neglect of duty, and of our playing the bankrupts, with the graces of the good spirit of God, as also to bind vs to the iudgement seat of God, laying before vs the haynousnesse of our finnes, and the rich mercy of God in *Christ*, who when we had nothing to pay, forgave vs all.

The second part of the
fift Petition.

As we forgive our debtors.

This forgiveness of our brethren, it is a sure testimony, that God in the first place hath forgiven vs, and so saith *Saint Iohn*, by
this

Lords prayer.

this we know, we are translated from death to life, because we loue the brethren, and Christ his commandment is, be ye mercifull, as your heavenly father is mercifull. O how can they looke for mercy which continue in malice, for Christ hath said it, (therefore it is true) With what measure you meate to others, it shall be measured to you againe. Therefore let not the sunne go downe on thy wrath: for what knowest thou (ô man) whether thou shalt liue till to morrow, and if thou shouldst dye in malice, thou dyest not in God, for God is loue: In the feare of God consider this, and first be reconciled vnto thy brother, and then come and offer thy gift, for if (saith the Wiseman) one pray, and another curse, which will God heare. Nay such as bee full of
G cruelty,

An Exposition of the

Isai. 1.
15.
Mic. 3.1

1. Pet. 4.
17.

cruelty and reuengement, what in this Petition do they pray for? but this, that Gods curse and vengeance might light on them, therefore, whosoever thou art, that carriest a malicious minde to thy brother: thou art altogether vnfit to say this prayer, or any holy prayer. Yea, and God will not heare thee, when thou callest vnto him, when thou stretchest forth thy hands, he will hide his eyes. And though thou make many prayers, yet will he not heare thee: because thy hands are full of bloud. Therefore take the aduise of *Christ*; First be reconciled to thy brother, and then come and offer thy gift. But here may arise a doubt, whether that God will heare me or no, seeing I confesse my selfe to be a sinner: and *Salomon* saith, *God heareth*

Lords prayer.

not sinners . How therefore will this stand with this petition ? very well : for by sinners in that place, is meant such as be not incorporate into Christ : and such as delight and continue in their sinne, and such men indeede God will not heare. But they that haue put on the righteousness of *Christ*, by a true and a liuely faith, them will God heare : and for their sinnes, was *Christ* the reconciliatiō. Therefore, with *Jeremie*, let vs say, and belecue, *That Gods mercie maketh sinners pure* : for God imputeth not sinne to his faithfull children, *Psalme . 32 . 2 .*

Obiection.

Yea, but how saith *S. Iohn*. that they which are borne of God, sinne not, and, *That hee that committeth*
G 2. *sinne*

*He is a
sinner
that be-
leues not
the gospel*

*1. Ioh. 2
Rom. 4.
25.*

*Heb. 9.
26.*

*Iere. 50.
20.*

An exposition of the

sinne is of the deuill, but euery man sinneth, and euery one committeth sinne?

Answer.

That is true: But if you well obserue the words before, and consider the drift of *S. Iohn*, you shall plainly see, that he meaneth, such as are of the deuill, as perseuer with willingnesse in sinne: euen such, as in whom sinne raignes in their mortall bodyes. But vnder that power of sinning, cannot the children of God be, because the spirit of God, checketh and correcteth, their euill and corrupt affections. For this victory ouer sinne, and death, hath Christ giuen vs that beleene. Giuing vs both a will, and a seruent desire, to doe his commaundements. And this is his commandement, that we beleue in Iesus Christ, and loue one
and

*1. Cor.
15. 57.*

Lords prayer.

another: for he that keepeth this commandment, dwelleth in him, and he in him, and hereby know we that he abideth in vs, euen by the spirit which he hath giuen vs.

The 6. petition.

And leade vs not into temptation, but deliuer vs from euill.

IN the former petitions, we begged pardon for sinnes past, and here we craue Gods grace, to resist sinnes to come. And surely if we looke into our selues, how prone we be to fall, we shall see that we had need to craue of God, that we come not into temptation, for that Satan intendeth euill towards vs, and surely, as S. James saith, God temteth none to euill, but man is eyther tempted by his lustes, as the Apo-

G 3.

file

1. Ioh. 3
23. 24.

The word Temptation, is of a writh that signifieth to lift vp, shewing that God sometimes proueth a child further & higher by degrees, as he did Abraham, Gen. 22. also Heb. 11. For it is not tempted but in commanding

him to go
out of his
owne coun-
trie. Se-
condly by
Saraes co-
ception,
who be-
ing past
age, and
was as
dead in
regarde of
strength
of nature;
and third-
ly God
tempted
him in of-
fring vp
his onely
sonne
Isaack, of
whom it
was said,
in Isaack
shall thy
seed be
called,
therefore
is Abram
called the
Father of
the faith-
full.

An Exposition of the

stle obserueth, which is a volun-
tary temptation, as drunkenness,
whoredome, theft, and such like,
are voluntarie temptations, or else
by cruell tyrants, to do that which
is against religion and conscience,
and this is called vnuolun-
tary temptation, when wee are
compelled by force, to do against
Gods lawes, these temptations we
are not to desire. But if any such
happen, the Apostle *James* willeth
vs, to account it exceeding ioye,
and sheweth the benefits that fol-
low to them that feare God, and
if God tempt or prooue his chil-
dren, it is to manifest their faith to
the world, and for example to o-
thers: so he tempted *Abraham* in
offering his sonne *Isaack*: also the
Israelites and *Tob*; yea indeede he
tempted all his children so, and
his

Lords prayer.

his onely Sonne also, that we might not thinke much, nor faint in our temptations. And therefore said *Moses* to the children of *Israel*: *Yee shall not feare, because the Lorde commeth to tempt you, for he commeth to tempt you, to manifest what is in thy heart*: But *Satan* he doth it to an euill end, Yea euer when he tempteth, it is not for conuerſion, but ſubuerſion of the party he tempteth, and this is euident through all the *Byble*.

But what ſhall we ſay of thoſe which are dead in ſinne, and haue no feeling of temptation, nor remorse of conſcience, (*O God deliuer vs from that euill.*)

**The second part of the
fixt petition.**

But deliuer vs from euill.

THerefore in the next place we pray, that God would *Deliuer vs from euill*: that is saith olde and new writers from the *Diuell*, which is indeede the very fountaine of *euill*. Thus we pray not simply against temptation, but against the *euill* of temptation, for we see our sauiour was tempted with three capitall & great temptations, such as fewe of the best members do withstand, and what were they? *Theophilact* telleth thee, they were *auaritia, Gula, et inanis gloria*, couetousnes, gluttony, and vaine glory. Consider therefore him that was equall to God, yea thought it no rob-

Lords prayer.

robbery to be so : yet for thy sake
he tooke to him the shape of a ser-
uant, and euen was buffeted of
Satan, that he might the better
strengthen those, that are tempted
(was not all for thy sake o vnthank-
full mankinde ;) learne therefore
to take vp his yoke , for it is easie,
and the burden light, and God is
faithfull that will not suffer thee to
bee tempted aboue that thou art a-
ble, but in all our temptations hee
will giue vs a happy issue, which
God grant vnto vs, Amen.

Heb. 2.

The Conclusion.

For thine is that kindome, the power
and the glory for euer, and euer
Amen.

The first part

For thine is that kingdom, this sheweth vs a reason, why we should pray

Reue. 31

An Exposition of the

Rcu. 21.

pray, to God onely, because he onely is *King*, and to him we owe this duty, therefore the *Angell* told *John* in the reuelation, that he must worship God, for he was but his fellow servant.

Obiection.

Why, *David* saith, *the earth is the Lords, with the fulnes therof, the round world and they that dwell therein, why therefore say you (that Kingdome?)*

Answer.

Surely God ruleth all *Kingdomes* indeed, & preserueth bad to, from outward dangers, as you may read in *Dan. ch. 5.* also *Ester ch. 16. 16.* but here we speake of the *Kingdome* of grace: by which God rules in the hearts of his children, after a more peculiar manner, & therefore well may we say (*that kingdome,*) for he sheweth (*Mysteria regni*) the mysteries of that kingdome to his chosen, but he

Lords prayer.

he hath not dealt so with enery nation.

The second part of the
conclusion.

The power.

THe Lorde our God, is a God
of Gods and Lord of Lordes,
a great God, mighty and terrible,
which accepteth no persons, nor
taketh rewardes, and this is the se-
cond reasō, why we ought to pray
to God, because all power is his,
and he onely able to helpe vs. In
the first place, as he is, our king, he
willes our good, & as he is of pow-
er, he is able to performe, what him-
selfe pleaseth.

Therefore are we to pray to him,
that he would preserve vs, & keepe vs,
reade Num. cha. 6. 24. But alas, how
often hath God manifested his
power

An Exposition of the

power to euery one of vs, so that we may say with *Moses*, *there is neither God in heauen nor in earth, that could do like thy workes and like thy power.* How did the Lord manifest his power against the cruel & bloudy *Spaniards* in 1588. yea and how hath he diuerse and sundry times ouerthrowne our enemies since, hath not this father of ours, preserved our gracious *Queene* most miraculously? from secret conspiracy and most vile treachery? (oh) that we would therefore praise the Lord for his goodnesse, & declare the wonders he doth for vs in this *little Island.* Hast thou remembered Gods power, in deliuering thee from *Satan* and sinne, and for preserving thee all thy life: (oh thou redeemed Christian) thou subiect of the realme of *England*? say thou
with

Lords prayer.

with David, Psal. 106. 2. who can expresse the noble acts of the Lord, or shew forth all his power.

The third part of the
conclusion.

And the glory.

THou art worthy O Lord to receiue glory, honour and power, for thou hast created all things, and for thy willes sake they are and haue beene created. And the blessed Apostle S. Paule saith, whatsoeuer we do, it must be to Gods glory, for that is his due, and our duty. Therefore well said a learned writer on this place, *Habes hic etiam causam, cur nulla omnino creatura sint inuocanda, quia ipsarum non est regnum, non habent omnipotentiam, nec debetur illis ea gloria.* (that is to say) thou hast here also
the

Reue. 4.
II.

An Exposition of the

Illiricus
pa. 325.

Ier. 13.
16.

Pfal. 24.
8.

Isai. 48.
11.

Ephes.
1.6.7.

the cause why no creatures are to be called vpon at all because (saith he) the kingdome is not of them, neither haue they the power, neither may that glory bee due vnto them. Wherefore, let vs say, with the Prophet *Dauid* in *Psa. 108. 5.* my hart is prepared, O God. so is my tongue, I will sing and giue praise. (And) exalts thy selfe O God aboute the heavens: and thy glory aboute all the earth: and let vs as (*Jeremy* exhorteth) giue glory to the Lord our God, for he is the king of glory. Yea, and he onely is to haue glory, for he will not giue his glory to another. And for this end are we saued, euen to the praise of the glory of his grace, wherewith he hath made vs accepted in his beloued son, by whom, we haue redemption through his blood, euen the forgiuenes of our sinnes through his rich grace.

The

Lords prayer.

**The last reason of the
conclusion, why we must
pray to God.**

For euer, and euer.

THat is, thou must not pray so,
this yeare, & that, for thy Gods
name is I E H O V A H, (that is the eter-
nall,) and his time cannot be dimi-
nished. Therefore is he called the
auncient of dayes, and David saith, the
heauens wax olde, but thou art the same
for euer: for his power is not dimi-
nished, nor his hand shortned;
Therefore continue thy prayers
onely to him, and rob him not of
his glory, doe thy duty betimes and
God will rewarde thee in his time
(saith the Wiseman) for the Lord is
neare to all them that call vpon him,
to all that call vpon him in truth,
he

Isai. 50.

Ecclē.

51.30.

An Exposition of the

*Psa. 145
18. 19.*

*he will fulfill the desires of them that
feare him, he will heare their cry, and
will saue them.*

Amen.

*The scale
of faith.*

OVr Christ is *Amen*, the faithfull
and true witnesse, who hath
commaunded vs to begin and end
our prayers in faith. And he tolde
his Apostles, and in them vs, that
*whatsoever we aske, beleeue we shall re-
ceiue it, and we shall receiue it.* Thus
Amen, is diuersly taken in the scrip-
tures, and many profitable signi-
fications, arise from the roote in
the holy *Hebrew*, I will but onely
name some of them, leauing them
to thy consideration, and so I com-
mit thee to God.

First, it signifieth *trueth*, second-
ly, *faith*, thirdly, *stedfastnesse*, and
perseuerance, and surely most pro-
fitable

Lords prayer.

fitable lessons may we learne from these.

First, to come before God in truth, without any hypocriticall shew, for he is the God of truth, & hath assumed the name of (*Amen*) to himselfe. 1.

Secondly, it teacheth vs faith, to belecue God in his promises for all the promises of God in Christ are yea, and *Amen*. 2.

Thirdly, that we must not bee vnconstant in our prayers, for then *S. Iames* telleth vs that we shall receiue nothing. 3.
Iam. i.
Luk. i 8.

Fourthly, it teacheth vs perseuerance, to continue in prayer. 4.

Fifthly, *Amen* is truely, which is a kind of oath, shewing that we must not deliuer vp our prayers coldly, but in vehemency of spirit. Also *Pagnine* saith, it is *Constitutum*, a matter thoroughly determined that 5.

The agreement of the 10.com.

so our prayers be not a sacrifice of Fooles. And lastly in this place it is an earnest wishing, that, that we haue prayed for, may come so to passe, & so is it vsed at the end of all prayers, through the Bible, in this sence, (so be it.) As *Deut. 27. 1. Kin. 1. Nom. 5. Ier. 28. Psal. 95. Reuel. 1.*

Here followeth a table,
shewing the agreement betweene the
Lords prayer, and the ten commandments of Almighty God.

The Preface to the Reader.

NOW I remember the saying of the Greeke Father *Theophilact*, that if the Lawe and the Gospell, were compared together, there is *Christ* reuealed in the midst of both. And surely, at the mouth of two or three witnesses, is euery word established. Seeing therefore,
Christ

with the Lords prayer.

Christ hath taught vs a praier, agreeing to the commandements: let vs not thinke the sonne of God came to giue liberty to sin, but indeed to deliuer vs from sinne: yea Zachary saith in Luke, though we serue him without feare, yet it is, in holinesse and righteousnesse, all the dayes of our life. Therefore said a godly father, vpon Luk. 9. where it is said, that Moses & Elias were with Christ, when he praied in the Mount: this sheweth (saith he) that he was no aduersary, nor contrary, either to the lawe, or Prophets. And that this may more plainly appeare, behold the table, I haue here set down, for thy further instruction; & chiefly for their instruction who talke so much of Christian libertie, that their life is nothing, but licencialitie.

Now followeth the Table.

H 2,

Luke. 1.

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Psalme 119. verse. 130.

The entrance into thy words sheweth
light, and giueth vnderstanding to
the simple.

The
Preface
of the
Lawe.

1. com.

2. com.

I Am I E H O V A H thy God, which
brought thee out of the land of E-
gipt, and out of the house of bondage.

Thou shalt haue none other Gods
before my face.

Thou shalt make thee no grauen im-
age, neither any similitude of things
that are in beauen above, neither that
are in the earth beneath, nor that are
in the waters vnder the earth. Thou
shalt not bowe to them, neither serue
them: for I am Iehouah thy God, a
sealous God, visiting the iniquitie of
the fathers vpon the children, vpon
the third generation, and vpon the
fourth of them that hate me: and shew-
ing mercy vnto thousands, to thē that
loue me & keepe my commandements.

Our

with the Lords prayer.

*Our Father which art
in heauen.*

THis preface of the Lords pray-
er very aptlye agreeth with
these two first commandements:
For it teacheth vs that our Father
is *Iehonah Elohim*, the blessed Tri-
nitie, as that reuerend Father Bi-
shop Babington, hath well obserued
on this place.

The
Preface
of the
Lords
prayer.

The word *Father* teacheth vs,
that we are sonnes of God, & that
is, by grace and adoption in *Christ*,
and telleth our conscience, that he
hath deliuered vs from *Egipt*, that
is, from the power of *Satan*, and
from the cursed *Pope*. And there-
fore the godly in the Reuelation

H 3. are

The agreement of the 10. com.

are bid to come out of *Egypt*, of bondmen he hath made vs free, and therefore him we ought to serue, and none else, yea alone to pray to him, to honor, obay, and serue him, and feruently to loue him, as a childe doth his father. Neither ought we to pray to saint or picture of any: but to him that is almightie. The worde *Heaven*, sheweth he onely ought to be feared, and that he alone is holy, to whome belongeth all holy worship, neither must any be worshipped but he, least the all seeing God looke downe from heauen and punish vs.

3. com.

Thou shalt not take the name of Iehouah thy God in vaine, for Iehouah will not holde him guiltlesse, that taketh his name in vaine.

Remem-

with the Lordes prayer.

Remember the Sabbath day to keepe it holy. Six dayes shalt thou labour and do all thy worke, but the seauenth day, is the Sabbath of Iehouah thy God, in it thou shalt not doe any worke, thou nor thy sonne, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates: for in six dayes Iehouah made the heauens and the earth, the sea and all that in them is, and rested the seauenth day: Therefore Iehouah blessed the Sabbath day, & halowed it.

4. com.

Halowed be thy name: answereth fitly to the third commandment.

1. petitiō.

Thy kingdome come.

2. petitiō.

Thy will be done, as in heauen, so also in the earth: agreeth with the fourth commandment. This kingdome is in righteousnesse, and peace, and ioy, in the holy Ghost.

3. petitiō.

H 4.

The

The agreement of the 10. com.

The onely meanes to attaine this, is by beleeuing in Christ, and seeing faith is by hearing the worde preached, therefore hath God ordained one day of seauen for that purpose. For surely he that keepeth not the Sabboth day, which was ordained to meditate on Gods workes, and to heare Gods worde preached, can neither be skilfull rightly to know, the vse of creatiō and redemption: and if he be ignorant in this, neither is God his King, nor he anye way fit to doe Gods will, for that is farre more hard to attaine to, then but barelie to know it: & surely if any should aske me the cause, of so much losse-nesse in our conuersation, and so great blindness in this glorious time of the Gospel, I should say, it was the neglect of the Saboth day.

There-

with the Lords prayer.

Therefore I would desire all Christians, to remember when God bids vs remember, and especiallie the Magistrate in his place, that where no conscience of this durye is, there may be correction duly administred. For the neglect of this commandement, is the cause of breaking all the rest, and it is the very gate either to knowledge, or an entrance for all the workes of darkenes. (Consider Christian reader) if the Lordes day were kept of euery one, and spent in reading & hearing Gods word preached, what delight & knowledge, would it bring thee to, in a very short space, Therefore saith God remember to do my will, not thine owne. Neither can we pray thy kingdome come, and let vs do thy will: when in deed Gods will is,
we

The agreement of the 10.com.

we should spend the day in hearing, reading, and meditating, of his meruelous workes, both of creation, and redemption,

Sab.
Mun.
on the
5. of
Mat.

Thus we see the three petitions answer to the foure first cōmandements: both, liuely shewing our duty to God, for frō the first table, I vnderstand the whole worship of God, namely faith in God, feare of God, confidence & loue of God, euen as it is said, thou shalt loue the Lord thy God, with all thy hart, with all thy soule, and in thy whole endeouour, for loue, trust, faith, and feare, are in the hart, and in them consisteth the true worship of God.

The second table of the law.

5.com.

*Honor thy father and thy mother that
thy daies may be prolonged vpo the land
which*

with the Lords prayer.

which Iehouah thy God giueth thee.

This saith *Paule* was the first commandement with promise.

Thou shalt not kill.

Christ expoundeth this in *Mat. 5.*

6. com.

The second part of the Lords praier.

Giue vs this day our daily bread.
This sheweth that we may lawfully pray for earthly things that are necessary, but God euer maketh the disobedient to parents to want, or at leastwise curseth the labour of their hands, for the lord hath said, cursed is he that curseth father or mother. Therefore *Salomon* saith, his light shalbe put out in obscure darkenes. This was the first commandement with the promise of *Canaan* annexed to it, which was the land that had aboundance of earthly riches and was a figure of heauen.

4. petitiō.

For-

The agreement of the 10. com.

5. *detitio.* Forgiue vs our debtes as wee
forgiue our debtors, which teach-
eth vs, that we must not onely do
no murther, but euē shew no crab-
bed looke, nor to vse a churlish
word, nor conceiue a hatefull ire,
against our brother. So far should
we be from making him our prei,
as euer we should remēber him to
God in our prayers, this our saui-
our taught expounding this com-
mandement in the fift of *Mathew*.

7. com. *Thou shalt not commit adultery.*

8. com. *Thou shalt not steale.*

9. com. *Thou shalt not beare false witnesse
againē thy neighbour.*

10. com. *Thou shalt not couet thy neighbours
house, neither shalt thou couet thy
neighbours wife, nor his man seruant,
nor his maid, nor his oxe, nor his asse,
neither any thing that is thy neigh-
bours.* Leade

with the Lords prayer.

Leade vs not into temptation but deliuer vs from euill. This answereth to the foure last commandements, for man is most subiect to be ouercome by these workes of the flesh, which are adultery, theft, lying and couetousnes. And so the sum of the second table, is to loue our neighbour as our selues.

But deliuer vs from euill, sheweth, we are to desire that God would grant vs his assistance, to walke in obedience to his holy commãdements: and this ought euer to be the desire of all Christians, in their prayers to God, as is shewed before.

Thus beloued brethren we see that the law is holy and good, also that *Christ* came not to destroy the law, or to giue men liberty to sin, but to establish the same, and to
fulfill

6. petiti-
on.

The agreement of the 10. com.

fulfill the same, which none but he could doe: therefore in a worde, know the vse and end of the law.

Vse.

End.

The vse is, that we should strieve towards perfection: and bring forth fruite, as becometh trees of Gods planting. The end is, that our own infertility, & barrenesse, should make vs confesse, the equiry of the law, the iniquity of our selues, and the euerlasting mercy of God: for whereas by the law we are vnder the curse, because it concludeth all vnder sinne. By the Gospell, we are made happy through faith in the sonne of God, for that which the law could not doe, *Christ* did, for he turned *the water into wine*, (saith *Theophilact*) and that, that was not able to nourish vs, he hath made good to vs, and profitable for vs. And whereas before,

with the Lords prayer.

we were bond men vnder the law,
that is the curse: we are now made
free men, by him which became a
curse for vs, yea he hath made vs
*a chosen generation a royall priesthood
a holy nation, a peculiar people:* let vs
not now therefore sinne, that grace
may abound, God forbid that wee
should do so, for if we be his cho-
sen, we haue crucified the flesh, &
with *Paule we must be crucified to the
world, and the world to vs*, so we may
be the more able to resist sathan,
when he shall tempt vs in our prai-
ers, or otherwise, & let vs that pro-
fesse *Christ*, walke as *Christ* hath
walked; and aboue all things, let vs
not faint in our praiers: for if we be
faithful, God is louing & merciful,
and he wil giue whatsoeuer we haue
neede of, for as the Psalmist saith,
there is no good thing; that he with-
holdeth

Titus. 2.

14.

1. Pet. 2.

9.

The conclusion.

holdeth from them that feare him.

Now the God of peace, that brought
again from the dead the Lord Iesus,
the great shepard of the sheepe,
through the blood of the everlasting

covenant, make us perfect in all good
workes, to do his will working in vs

what which is pleasant in his sight

through Iesus Christe the

son whom he praiseth for ever

and ever. Amen.

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